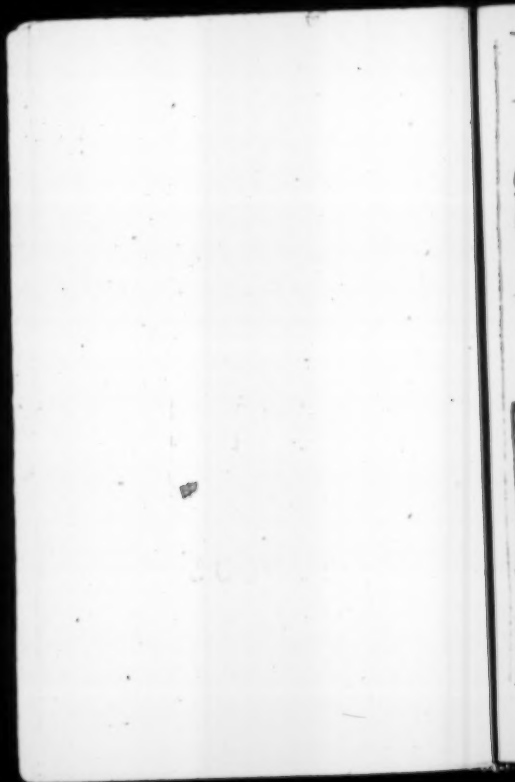


SIR
Walter Raleigh's
INSTRVCTIONS
TO HIS
SONNE: and to
Posteritie.

The third Edition,
Corrected and enlarged ac-
cording to the Authors
owne Coppy.



LONDON:
Printed for Benjamin Fisher
dwelling in Alder-gate-street at
signe of the Talbot. 1633.





TO THE
READER.



*Anythings
seeme most
perfect, till
more perfect in the
same kinde doe ap-
pear.*

The Epistle

pear. This little book
was lately publish'd,
as we then thought,
according to the true
Copy of the Great
Authour. Such as
could have the op-
portunity to read it,
did not only approve
it, but iustly admire
it, and made us be-
leeve,

to the Reader.

leeve, That there
wanted nothing to
it, which is the very
essence of Perfection:
but they who had
seene the Original,
knew the contrary.
They found, that
there were in it, not
only divers omissions,
but some errors
A 4. also.

The Epistle

also. The omissions,
they thought, caused
too great a losse to
the Reader, and
the errors they took
for an unsufferable
wrong to so famous
an Author. It hath
therefore seem'd good
to the Wisdom and
Iustice of Authority
to

to the Reader.

to give order, That
in Lieu of the former
Copy, now discovered
to bee imperfect, this
perfect one should bee
thus published.

Here then thou
hast (gentle Reader)
those Instructions,
that have been

The Epistle

so much, & so long
desired by many,
though peculiarly
belōging but to one;
nor is there iniury
done hereby to him,
for whom alone they
were at first writ-
ten; for faithfull
Counsell, in matters
generall, is, among
many

to the Reader.

many others, the
chiefe of those Be-
nefits named by the
wise Romā, which
maybe communica-
ted to others, with-
out detrimēt either
to the Giver, or him
to whom it is parti-
cularly given. Here
thou hast them now
Perfected,

The Epistle, &c.

*Perfect, Compleat,
and most corrected;
for it is our desire,
and hath beene our
Care, that a Peece
so fairely drawne,
should be presented
to thy view pure,
without staine or
Blemish.*


B.F.



S. *W*ALTER
RALEIGH,
TO
His Sonne.

CHAP: I.

*Vertuous persons to be made
choyce of for friends.*

 Here is no-
thing more
becōming
a wise man, then to
make

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make choyce of
friends; for by them
thou shalt be judg-
ed what thou art: let
them therefore bee
wise and vertuous,
and none of those
that follow thee for
gaine; but make e-
lection rather of thy
Betters than thy In-
feriours, shunning
alwayes such as are
poore & needy, for
if

if thou givest twēty
gifts, and refuse to
do the like but once
all that thou hast
done will be lost,
and such men will
become thy mortal
Enemies: Take also
especiall care, that
thou never trust any
Friend, or Servant
with any matter
that may indanger
thine estate; for so
shalt

shalt thou make thy
selfe a bond-slave to
him that thou trust-
est, and leave thy selfe
alwayes to his mer-
cy: And bee sure of
this, thou shalt never
finde a friend in thy
young yeares, whose
conditions, and qua-
lities will please
thee after thou com-
mest to more discre-
tion and judgement;
and

and then all thou gi-
vest is lost, & al wher-
in thou shalt trust
such an one, will bee
discovered. Such
therefore, as are thy
inferiors will follow
thee, but to eate thee
out, and when thou
leavest to feed them,
they will hate thee;
and such kinde of
men, if thou preserve
thy estate, will al-

B waies

wayes be had: And
if thy Friends be of
better qualitiethan
thy selfe, thou maist
bee sure of two
things; the first, that
they will bee more
carefull to keep thy
counsell, because
they have more to
lose than thou hast:
the second, they wil
esteeme thee for thy
selfe, and not for
that

that which thou
doest possesse; but if
thou bee subject to
any great vanitie, or
ill (from Which I
hope God wil blesse
thee) then therein
trust no mā; for eve-
ry mans folly ought
to be his greatest se-
cret. And althoug I
perswade thee to as-
sociat thy selfe with
thy betters, or at lest

B 2 with

with thy Peers; yet remember alwaies that thou venter not thy estate with any of those great ones, that shall attempt unlawfull things, for such men labor for themselves, and not for thee; thou shalt be sure to part with them in the danger, but not in the honour; and to venture

ture a sure estate in
present, in hope of a
better in future, is
meere madnes : And
great men forget
such as have done
them service, when
they have obtained
what they would,
and will rather hate
thee for saying, thou
hast beene a meane
of their advance-
ment, then acknow-
ledge

ledge it. I could give thee a thousand examples, and I my selfe know it, and have tasted it, in all the course of my life; when thou shalt read and observe the stories of all nations, thou shalt finde innumerable examples of the like: Let thy love therefore be to the best, so long
as

as they doe well; but
take heede that thou
love God, thy Coun-
trie, thy Prince, and
thine owne estate
before all others : for
the Fancies of men
change, and hee that
loves to day, hateth
to morrow ; but let
Reason bee thy
Schoolemistris which
shall ever guide thee
aright.

C H A P. II.

*Great care to be had in the
choosing of a Wife.*

THe next and greatest care ought to be in choice of a Wife and the onely danger therein is Beauty, by which all men in all Ages, wise and foolish, have beene betrayed. And though I know it vain to use Reasons, or Arguments

ments to dissuade
thee from being cap-
tivated therewith,
there being few or
none that ever resi-
sted that Witcherie;
yet I cannot omit to
warne thee, as of o-
ther things, which
may be thy ruine and
destruction. For the
present time, it is
true, that everie man
preferres his fantasie
in

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in that Appetite before all other worldly desires, leaving the care of Honour, credit, and safety in respect thereof; But remeber that though these affections doe not last, yet the bond of Marriage dureth to the end of thy life; and therefore better to bee borne withall in a Mistris, then in

a wife, for when thy
humour shal change
thou art yet free to
chuse againe (if thou
give thy selfe that
vaine libertie.) Re-
member, secondly,
that if thou marrie
for Beavtie, thou
bindest thy selfe for
all thy life for that
which perchance
will neither last nor
please thee one yeere;
and

and when thou hast it, it will bee unto thee of no price at all, for the desire dieth when it is attained, and the affection perisheth, when it is satisfied. Remember when thou wert a sucking Child, that then thou diddest love thy Nurse, and that thou wert fond of her, after a while

while thou didst
love thy dry Nurse,
and didst forget the
other, after that thou
didst also despise her;
so will it be with thee
in thy liking in elder
yeeres; and there-
fore, though thou
canst not forbear to
love, yet forbear to
linke, and after a
while thou shalt
find an alteration in
thy

thy selfe, and see another farre more pleasing then the first, second, or third love: yet I wish thee above all the rest, have care thou doest not marrie an uncomely Woman for anie respect; for comelinesse in Children is riches, if nothing else bee left them. And if thou have care for thy races

ces of Horses, and
other beasts, value
the shape and come-
linesse of thy Chil-
dren before alliances
or riches: have care
therefore of both to-
gether, for if thou
have a faire Wife, and
a poore one, if thine
owne estate bee not
great, assure thy selfe
that Love abideth
not with want; for
she

There is the companion
of plenty and honour,
for I never yet
knew a poore Woman
exceeding faire,
that was not made
dishonest by one or
other in the end.
This, BERSHEBA
taught her Sonne SA-
LOMON; Favour is
deceitfull, and Beau-
ty is vanity: she saith
further, that a wise
wo-

woman over-seeth
the wayes of her
household, and eateth
not the bread of idle-
nesse. Have therefore
ever more care, that
thou be beloved of
thy wife, rather then
thy selfe besotted on
her, and thou shalt
judge of her love by
these two observati-
ons: first, if thou per-
ceive she have care of

C

thy

thy estate, and exercise her selfe therein; the other, if shee study to please thee, and be sweet unto thee in conversation Without thy instruction, for Love needes no teaching nor precept. On the other side, be not sowre nor sterne to the wife, for cruelty ingendereth no other thing

thing then hatred :
Let her have equall
part of thy Estate
whilest thou livest, if
thou finde her spa-
ring and honest; but
what thou givest af-
ter thy death, remem-
ber that thou givest
it to a stranger, and
most times to an e-
nemy, for he that shal
marry thy Wife will
despise thee, thy me,

C 2 mory,

more, and thine, and
shall possesse the quiet
of thy labours; the
fruit which thou hast
planted, enjoy thy
love, and spend with
joy and ease what
thou hast spared, and
gotten with care, and
travell: Yet alwayes
remember, that thou
leave not thy Wife
to bee a shame un-
to thee after thou art
dead,

dead, but that shee
may live according
to thy estate; espe-
ciallie, if thou hast
few Children, and
them provided for.
But howsoever it
bee, or whatsoever
thou finde, leave thy
Wife no more than
of necessitie thou
must, but onelie du-
ring her widdow-
hood, for if she love

again, let her not enjoy her second love in the same Bed wherein shee loved thee, nor flye to future pleasures with those feathers which death hath pulled from thy wings; but leave thy estate to thy House and Children in which thou livest upon earth whilst it lasteth. To
con-

cōclude, Wives were
ordained to conti-
nue the generations
of Men, not to trans-
fer them, & dimi-
nish them, either in
continuance, or abi-
litie; and therefore
thy house and estate
which liveth in thy
Sonne, and not in thy
Wife, is to be prefer-
red: Let thy time of
marriage bee in thy

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young, and strong
yeeres; for belceve it,
ever the young Wife
betrayeth the old
Husband, and shee
that had thee not in
thy flower, will de-
spise thee in thy fall,
and thou shalt bee
unto her, but a capti-
vity and sorrow. Thy
best time will be to-
wards thirty, for as
the younger times
are

are unfit, either to
chuse or to governe
a Wife and family;
so if thou stay long,
thou sha't hardly see
the education of thy
Children, which be-
ing left to strangers,
are in effect lost, and
better were it to bee
unborne then ill
bred; for thereby thy
posterity shall either
perish, or remaine a
shame

shame to thy name,
and family. Further-
more, if it be late ere
thou take a Wife,
thou shalt spend the
prime & summer of
thy life with Harlots,
destroy thy health,
impoverish thy e-
state, and indanger
thy life; and be sure
of this, that how ma-
ny Mistresses soever
thou hast, so many e-
nemies

nemies thou shalt
purchase to thy selfe;
for there never was
any such affection
which ended not in
hatred or disdain. Re-
member the saying
of *salomon*, There is a
way which seemeth
right to a man, but
the issues thereof are
the wages of death:
for howsoever a lewd
woman please thee
for

for a time, thou wilt
hate her in the end,
and shee will study
to destroy thee. If
thou canst not ab-
staine from them in
thy vaine & unbrid-
led times, yet remem-
ber that thou sowest
on the sands, and do-
est mingle thy vitall
blood with corrup-
tion, and purchasest
diseases, repentance,
and

and hatred only. Bestow therefore thy youth so, that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof, whilst thou art young thou wilt thinke it will never have an end; but behold, the longest day hath
his

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his Evening, and that thou shalt enjoy it but once, that it never turne againe, use it therefore as the Spring-time which soone departeth, and wherein thou oughtest to plant, and sow all provisions for a long and happy life.

C H A P.

CHAP. III.

*Wiseſt men have beene a-
bused by flatterers.*

TAke care thou
bee not made a
foole by flatte-
rers, for even the wi-
leſt men are abused
by theſe. Know ther-
fore, that flatterers are
the worſt kinde of
Traytors; for they wil
ſtrengthen thy im-
perfections, cou-
rage

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rage thee in all evils,
correct thee in no-
thing; but so sha-
dow, and paint all
thy vices and follies,
as thou shalt never,
by their will, dis-
cerne evill from
good, or vice from
vertue. And because
all Men art apt to
flatter themselves, to
entertaine the addi-
tions of other mens
praises

praises is most peri-
lous. Doe not there-
fore praise thy selfe,
except thou wilt bee
counted a vain-glo-
rious foole; neither
take delight in the
praises of other men,
except thou deserve
it, & receive it from
such as are worthy
and honest, and will
withall warne thee of
thy faults ; for flatre-

D

rers

ers have never any
vertue, they are ever
base, creeping, co-
wardly persons. A
flatterer, is said to be a
beast that biteth smi-
ling, it is said by *E/ay*,
in this manner; My
people, they that
praise thee seduce
thee, and disorder the
paths of thy feet; and
David desireth GOD
to cut out the tongue
of

any of a flatterer. But it is
ver hard to know them
co- from friends, so are
A they obsequious, and
bea full of protestations;
mi. for as a Wolfe resem-
/ay, bles a dog, so doth a
My flatterer a friend. A
hat flatterer is compared
uce to an Ape, who be-
the cause she cannot de-
and fend the house like a
OD dog, labor as an Oxe,
gue or beare burdens as a

D 2 Horse

Horse, doth, therefore yet play trickes, and provoke laughter: Thou mayest be sure that he that will in private tel thee thy faults is thy friend, for he adventures thy mislike, and doth hazard thy hatred; for there are few men that can endure it, euerie Man for the most part delighting
in

in selfe-praile, which
is one of the most u-
niversal follies which
bewitcheth man-
kinde.

CHAP. IIII.

*Private quarrels to be
avoided.*

BE careful to avoid
publike disputa-
tions at Feast, or at
Tables, amōgst cho-
lerick or quarrellsome
persons; and eschew
D 3 ever.

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evermore to bee acquainted or familiar with Ruffians, for thou shalt bee in as much danger in contending with a brawler in a private quarrell, as in a battell. Wherin thou mayest get honor to thy self, & safety to thy Prince and Countrey; but if thou be once engaged, carry thy self bravely

bravly, that they may
feare thee after. To
shun therefore private
fight, be wel advised
in thy words & beha-
viour, for honor and
shame is in the talke,
and the tongue of a
Man causeth him to
fal. Iest not openly at
those that are simple,
but remember how
much thou art bound
to God who hath

D 4 made

made thee wiser De-
fame not any woman
publikely, though
thou know her to
be evill; for those
that are faulty cannot
endure to bee taxed,
but will seeke to bee
avenged of thee, and
those that are not
guilty cannot endure
unjust reproach.
And as there is no-
thing more shame-
full

full and dishonest,
then to doe wrong,
so truth it selfe cut-
teth his Throat that
carrieth her publikly
in every place. Re-
member the divine
saying, He that keep-
eth his mouth, keep-
eth his life. Do there-
fore right to all Men
where it may profit
them, and thou shalt
thereby get much
love,

love, and forbear
to speake evil things
of Men though it be
true (if thou bee not
constrained) & ther-
by thou shalt avoide
malice, and revenge.
Doe not accuse any
man of any crime, if
it bee not to save thy
selfe, thy Prince, or
Countrie; for there is
nothing more disho-
norable (next to trea-
son

son it selfe (then to be
an accuser, Notwith-
standing I would not
have thee for any re-
spect loose thy re-
putation, or endure
publike disgrace; for
better it were not to
live then to live a co-
ward, if the offence
proceede not from
thy selfe; if it doe, it
shall be better to cō-
pound it upon good
termes,

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termes, the to hazard
thy self, for if thou o-
vercome, thou art un-
der the cruelty of the
Law, if thou be over-
come thou art dead,
or dishonoured. If
thou therefore con-
tend, or discourse in
argument, let it bee
with wise and sober
Men, of whom thou
mayest learne by rea-
soning, and not with
igno-

ignorant persons, for
thou shalt thereby
instruct those that
will not thanke thee,
and utter what they
have learned from
thee, for their owne.
But if thou know
more than other
men, utter it when it
may doe thee honor,
and not in assemblies
of ignorant & com-
mon persons. Spea-
king

king much also is a
 signe of vanity; for
 hee that is lavish in
 words, is a niggard
 in deeds, and as SA-
 LOMON saith, The
 mouth of a Wise
 man is in his heart,
 the heart of a Foole
 is in his mouth, be-
 cause what he know-
 eth or thinketh, hee
 uttereth: And by thy
 words and discour-
 ses,

ses, men will judge
thee. For as SOCRATES
saith, Such as
thy words are, such
will thy affections be
esteemed; and such
will thy deeds as thy
affections, and such
thy life as thy deeds.
Therefore be advised
what thou dost dis-
course of, what thou
maintaynest; whe-
ther touching Reli-
gion,

gion, State, or vani-
tie; for if thou erre in
the first, thou shalt
bee accounted pro-
phan, if in the second
dangerous, in the
third undiscree, and
foolish; Hee that can-
not refraine from
much speaking, is
like a City without
walls, and lesse paines
in the world a Man
cannot take then to
hold

hold his tongue;
therefore if thou ob-
serveſt this rule in all
aſſemblies thou ſhalt
ſeldome erre, re-
ſtraine thy choller,
hearken much and
ſpeake little; for the
tongue is the inſtru-
ment of the greateſt
good, and greateſt
evill that is done in
the world. Accord-
ing to SALOMON;
E Life,

Life, and death are in the power of the tongue: and as EVRIPIDES truly affirmeth, Every unbridled tongue in the end shall finde it selfe unfortunate; for in all that ever I observed in the course of worldly things, I ever found that mens fortunes are oftner made by their tongues than

than by their vertues,
& more mens fortunes
overthrowne there-
by also, than by their
vices. And to con-
clude, all quarrels,
mischiefe, hatred,
and destruction ari-
seth from unadvised
speech, and in much
speech there are ma-
ny errors, out of
which thy enemies
shall ever take the

E 2 most

most dangerous advantage. And as thou shalt be happy if thou thy selfe observe these things, so shall it be most profitable for thee to avoid their Companies that erre in that kind, & not to hearken to tale-bearers, to inquisitive persons, and such as busie themselves with other

ther Mens estates,
that creepe into
houses as spyes to
learne newes which
concerne them not;
for assure thy selfe
such persons are
most base, and un-
worthy, and I never
knew any of them
prosper or respected
among worthy or
wise men. Take heed
also that thou be not

E 3 found

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found a lier; for a lying spirit is hatefull both to GOD and Man, A lyar is commonly a Coward: for he dares not avow truth; a lyer is trusted of no man, hee can have no credit either in publik nor privat; and if there were no more argumēts then this, know that our Lord in Saint IOHN saith,

saith, That it is a vice proper to Satan, lying being opposite to the nature of God, which consisteth in truth, and the gaine of lying is nothing else but not to bee trusted of any, nor to bee beleevd when we say the truth. It is said in the **P R O-VERBS**, that **G O D** hateth false lips, and

hee that speaketh lies
shall perish. Thus
thou maist see& find
in all the bookes of
God how odious,
and contrary to God
a lyar is; and for the
world, beleeve it, that
it never did any Man
good (except in the
extremitie of saving
life) for a lyar is of a
base, vnworthy, and
cowardly spirit.

CHAP.

CHAP. V.

*Three Rules to be observed
for the preservation
of mans estate.*

Amongst all other things of the world, take care of thy Estate, which thou shalt ever preserve if thou observe three things: First, that thou know what thou hast, what everything is worth

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worth that thou
hast, and to see that
thou art not wasted
by thy Servants and
Officers: The second
is, that thou never
spend any thing be-
fore thou have it,
for borrowing is the
canker, and death
of every Mans e-
state: The third is,
that thou suffer not
thy selfe to be woun-
ded

ded for other Mens
faults, and scourged
for other mens of-
fences, which is, to
bee surety for ano-
ther, for thereby
millions of men
have beene begge-
red and destroyed,
paying the recko-
ning of other Mens
ryot, and the charge
of other Mens folly,
and prodigality; if
thou

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thou smart, smart
for thine own finnes,
and above all things
be not made an Ass
to carry the burdens
of other Men: If thy
friends desire thee to
bee his surety, give
him a part of what
thou hast to spare, if
hee presse thee far-
ther, hee is not thy
friend at all, for
friendshippe rather
choo.

chooseth harme to it
selfe then offereth it :
If thou be bound for
a stranger, thou art a
foole ; if for a Mer-
chant, thou puttest
thy estate to learne
to swimme; If for a
Churchman, he hath
no inheritance; if for
a Lawyer, hee Will
finde an evasion by a
syllable, or word, to
abuse thee ; if for a
poore

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poore man, thou
must pay it thy selfe;
if for a rich man, it
needs not; therefore
from Suretiship, as
from a Manslayer, or
enchanter, blesse thy
selfe, for the best pro-
fit, and returne will
be this, that if thou
force him for whom
thou art bound to
pay it himselfe, hee
will become thy e-
nemy

nemy, if thou use to
pay it thy selfe, thou
wilt be a begger, and
believe thy Father
in this, and print it
in thy thought, that
What vertue soever
thou hast, bee it ne-
ver so manifold, if
thou be poore with
all, thou, and thy
qualities shall be de-
spised: Besides, Po-
verty is oftentimes sent
as

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as a curse of God it
is a shame amongst
Men, an imprison-
ment of the minde, a
vexation of everie
worthy spirit; thou
shalt neither helpe
thy selfe nor others,
thou shalt drowne in
thee all thy vertues,
having no meanes
to shew them, thou
shalt bee a burthen,
and an Eye-sore to
thy

thy friends, everie
Man will feare thy
Company, thou shalt
bee priven basely to
begge, and depend
on others, to flatter
unworthy Men, to
make dishonest
shifts; and to con-
clude, poverty pro-
vokes a man to doe
infamous and dete-
sted deedes: Let no
vanity therefore, or
F per-

perswasion draw
thee to that worst
of worldly miseries.
If thou be rich, it wil
give thee pleasure in
health, comfort in
sicknesse, keepe thy
mind and body free,
save thee from ma.
ny perils, relieve thee
in thy elder yeares, re-
lieve the poore, and
thy honest Friends,
and give meanes to
thy

thy posteritie to live,
and defend them-
selves, and thine own
fame; where it is said
in the Proverbs, that
he shall bee sore vex-
ed that is surety for a
stranger, and hee that
hateth suretiship is
sure; it is further said,
the poore is hated e-
ven of his owne
neighbor, but the rich
have many Friends.

Lend not to him that
is mightier then thy
selfe, for if thou len-
dest him count it but
lost; bee not surety
above thy power,
for if thou be surety,
thinke to pay it.

CHAP. VI

*What sort of Servants are
fittest to be entertained.*

LEt thy servants
bee such as
thou mayest
com-

command, and entertaine none about thee but yeomen to whom thou givest wages ; for those that will serve thee without thy hire wil cost thee treble as much as they that know their fare : if thou trust any Servant with thy purse, bee sure thou take his account ere thou

F 3 sleep

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leepe, for if thou put
it off, thou wilt then
afterwards for tedi-
ousnesse neglect it, I
myself have lost ther-
by more than I am
worth. And whatso-
ever thy servant gai-
neth thereby he will
never thanke thee,
but laugh thy simpli-
city to scorn; and be-
sides, it is the way to
make thy servants
theeves

theeves, which else
would be honest.

CHAP. VII.

*Brave ragges weare soonest
out of fashion.*

EXceed not in the
humor of ragges
and Bravery, for
these will soon weare
out of fashion, but
Money in thy purse
will ever be in fashi-
on, and no man is e-
steemed for gay Gar-
ments,

ments, but by Fooles
and women.

CHAP. VIII.

*Riches not to bee sought by
euill meanes.*

ON the other
side, take heed
that thou seek
not riches basely, nor
attaine them by euill
meanes, destroy no
Man for his wealth,
nor take any thing
from the poore, for
the

the cry and complaint thereof will pierce the Heavens. And it is most detestable before God, and most dishonourable before worthy Men, to wrest any thing from the needie and labouring Soule. God will never prosper thee in ought, if thou offend therein: But use
thy

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thy poore neighbours and Tennants well, pine not them and their Dchildren, to adde superfluity and needlesse expences to thy selfe. Hee that hath pittie on another mans sorrows shall be free from it himselfe, and hee that delighteth in & scorneth the miserie of another, shall one time

time or other fall
into it himfelfe. Re-
member this pre-
cept, hee that hath
mercy on the poore,
lendeth unto the
Lord, and the Lord
wil recompence him
what he hath given.
I doe not understand
thofe for poor, which
are vagabonds, and
beggars, but thofe
that labour to live,
such

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such as are old, and cannot travell, such poore widdowes and fatherlesse Children as are ordered to bee relieved, and the poore Tennants that travell to pay their Rents, and are driven to poverty by mischance, and not by riot or carelesse expences; on such have thou compassion

sion, and Cod will
blesse thee for it.
Make not the hun-
gry Soule sorrowfull,
deferre not the guilt
of the needy, for if
hee curse thee in the
bitternesse of his
soule, his prayer shall
be heard of him that
made him.

CHAP.

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CHAP. IX.

*What inconveniences hap-
pen to such as delight
in Wine.*

TAke especial
care that thou
delight not in
Wine, for there neuer
was any man that
came to honour or
preferment that lo-
ved it; for it transfor-
meth a man into
a Beast, decayeth
health

health, poisoneth the
breath, destroyeth
naturall heat, brings
a mans stomacke to
an artificiall heat, de-
formeth the face, rot-
teth the teeth; and to
conclude, maketh a
man contemptible,
soone old, and despi-
sed of all wise and
worthy men; hated
in thy servants, in thy
selfe, and Compani-
ons;

ons ; for it is a bewitching and infectious vice. And remember my words, that it were better for a man to be subject to any vice than to it, for all other vanities and sinnes are recovered, but a Drunkard will never shake off the delight of beastlinesse for the longer it
pos

possesseth a man, the
more hee will de-
light in it; and the
elder hee groweth,
the more hee shall be
subject to it; for it
dulleth the Spirits,
and destroyeth the
Body, as Ivy doth
the old Tree; or as
the worme that in-
gendreth in the kir-
nell of the Nutt.
Take heede there-

G fore

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fore that such a cure-
lesse Cankar possesse
not thy youth, nor
such a beastly infe-
ction thy old age; for
then shall all thy life
be but as the life of a
beast, and after thy
death thou shalt on-
ly leave a shamefull
infamy to thy poste-
rity, who shall study
to forget that such a
one was their Father.

Ana.

Anacharhis saith, The
first draught serueth
for health, the second
for pleasure, the third
for shame, the fourth
for madnesse, but in
a youth there is not so
much as one draught
permitted, for it put-
teth fire to fire, and
wasteth the naturall
heate and seed of ge-
neration. And there-
fore except thou de-

Ana.

G 2

fire

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fire to hasten thine
 end, take this for a
 generall rule, that
 thou never adde an
 artificiall heat to thy
 bodie by Wine or
 Spice, until thou finde
 that time hath decayed
 thy naturall heat,
 and the sooner thou
 beginnest to helpe
 nature, the sooner
 shee will forsake
 thee, and trust alwaies
 together

ine together to Art,
r a who have misfor-
hat tune, saith S A L O-
e an MON, who have sor-
thy row and grieve, who
or have trouble with-
find out fighting, stripes
cai- without cause, and
eat, faintnesse of eyes,
hou even they that sit at
helpe Wine, and straine
one themselves to emp-
rfake the Cuppes: P L I N Y
st al saith, V Vine maketh
ethe G 3 the

the hand quivering,
the eyes waterie, the
night unquiet, lewd
dreames, a stinking
breath in the mor-
ning, and an utter
forgetful-esse of all
things. Whosoever
loueth Wine, shall
not be trusted of a-
ny man, for hee can-
not keepe a secret;
Wine maketh a man
not only a beast, but

a mad man, and if
thou love it, thy
owne Wife, thy Chil-
dren, and thy Friends
will despise thee: In
drinke men care not
what they say, what
offence they giue,
they forget comeli-
nesse, commit dis-
orders; and to con-
clude, offend all ver-
tuous and honest
Company, and God

most of all; to whom
wee daily pray for
health, and a life free
from paine, and yet
by drunkenness, and
gluttony (which
is the drunken-
ness of feeding)
wee draw on, saith
HESIOD, a swift,
hastie, untimely,
cruell, and an infam-
ous old age. And
Saint **AVSTEN** de-
scribeth

scribeth drunken-
nesse in this manner:

*Ebrietas est blandus
Daemon, dulce vene-
num, suave peccatum;
quam, qui habet, seip-
sum non habet; quam,
qui facit, peccatum non
facit, sed ipsi est pecca-
tum,*

Drunkennesse is a
flattering Divell, a
sweet poyson, a plea-
sant sin; which who-
soever

foever hath, hath not
himself, which who
foeuer doth commit,
doth not commit
fin, but he himselſe
wholly is sinne.

Innocentius ſaith,
Quid turpius ebrioso
cui fœtor in ore, tremor
in corpore, qui promit
ſtulta, promit occulta,
cui mens alienatur, fa-
cies transformatur ;
nullum ſecretum ubi
regnat

*regnat ebrietas, et quid
non aliud designat mas-
lumi; secundi calices quē
non fecere desertum.*

What is filthier
than a drunken man,
to whom there is
stinke in the mouth,
trembling in the bo-
dy; which uttereth
foolish things, & re-
vealeth secret things,
whose minde is ali-
enate, and face trans-
for-

formed. Whom have
not plentiful cups
made Eloquent and
talking.

When *Diogenes* saw
a House to bee sold ,
whereof the owner
was given to drinke,
I thought at the last,
quoth *Diogenes*, hee
would spue out a
whole house; *Sciebam,*
inquit, quod domus
tandem e-vomeret.

CHAP

CHAP. X.

*Let God be thy protector
and director in all
thy Actions.*

NOW for the
world, I know
it too well to
perswade thee to dive
into the practises
therof, rather stād up-
on thine own guard
against all that tempt
thee thereunto, or
may

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may practise upon
thee in thy Consci-
ence, thy reputation,
or thy Purse; resolve
that no man is wise
or safe, but hee that is
honest. Serve God,
let him be the Au-
thour of all thy acti-
ons, commend al thy
endeavours to him
that must either wi-
ther or prosper them,
please him with prai-
er,

re, lest if he frowne,
he confound all thy
fortunes and labors
like drops of Rayne
on the sandy ground,
let my experienced
advice and fatherly
instructions sinke
deepe into thy heart;
So God direct thee in
all his wayes, and fill
thy heart with his
grace.

F I N I S.